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comparative jurisprudence and similar studies," it has been necessary to select the terms defined from the jurisprudence of all nations, embracing such out-of-the-way juristic systems as the Lombardic, Mexican, and Hindu, and the more recent Australian and Canadian. The terminology of all branches of medical jurisprudence has been searched and arranged and is here set forth in convenient shape for the searcher after understanding of this most variable adjunct of the law. In addition to the comprehensive treatment of words and synonyms, the book includes a complete collection of legal maxims, Latin, French and English, occurring throughout the book in their alphabetical places. The work, however, is not entirely infallible, as is shown by the omission of the recently-discussed word "maresme" (2 Swanston, 170) of old English and French law, which somehow manages to be left out of the lexicographies.

Painstaking revision and excellent typography distinguish the second edition. It is an ideal law dictionary.

C. R. W.

The Visigothic Code. Translated and edited by S. P. Scott. The Boston Book Company, Boston, 1910. pp. lxxiv, 419.

Rarely, indeed, does a practicing lawyer, in his search for precedents, go back in the history of the law, even to the fourteenth or fifteenth century. Never would the average attorney think of tracing an ordinary matter back to, say, the sixth or seventh century. For practical use, therefore, to the average man, Mr. Scott's translation of the *Visigothic Code*, in spite of the fact that the *Code* shows in many of its titles a remarkable completeness and similarity to modern ideas of justice, and in spite of the fact that "it forms, to-day, the basis of the jurisprudence of a large portion of the civilized nations of the earth," is of little value. The *Visigothic Code* is, however, as is stated in the dedication of the work, "one of the most venerable monuments of jurisprudence," and, if the present translation serves to bring the *Code* to the more popular attention of the profession or is at all instrumental in preserving it, the work will be well worth while.

There is a most interesting preface to the book, which covers about forty pages. This preface tells of the rise to power of the Goths, of their embracing Christianity in 587, A. D., and of

their decline, showing how all these changes are reflected in the laws of the period. As is pointed out, the chief influence manifested throughout the *Code* is that of religion and the clergy. Gross superstition is frequently apparent and the brutal persecutions of the Jews and all heretics provided for by the laws of the Goths could only have been dictated by a clergy that was supreme.

It was in the latter part of the fifth century that Euric of Arles first gathered the old customs of the Goths, the remains of the Roman jurisprudence, the acts of ecclesiastical councils and the edicts of kings into one compact code. This work was improved upon under the patronage of Alaric II in the first part of the sixth century, and these two codes paved the way for the great *Forum Judicum* which was compiled between 649 and 652, and which is now known as the *Visigothic Code*. The present translation of the *Code* is from the original Latin with some reference to the Castilian translation, which was made in the thirteenth century under the orders of Ferdinand III of Castile. The fact that it purports to be a literal translation accounts for the roughness of diction and the long, involved sentences. The same fact, however, assures the student that he is getting more nearly the original meaning than he would if modern legal terms were used.

E. A. I.